

the LUTHERAN



EVERYBODY DIGS

Wisconsin church's groundbreaking is family affair



All That Matters

SEVERAL last-minute telephone calls and an unexpected visitor delayed our s for church. Bobby, who was to be there by 7:15 in order to sing in the choir, more perturbed at each interruption.

When we arrived he asked his father to let him off so that he would not delayed while the car was being parked. But as we entered the church, we were by a tearful Bobby. The choir was already going down the center aisle.

AFTER THE SERVICES, Bobby continued to fuss because he had missed being the choir. "It was my duty to be there and on time," he said.

Trying to reason him out of his unhappy mood, I said, "Now, Bobby, there's point to troubling yourself about this. After all people are most interested in the own children. Probably no one even knew you weren't there."

"But there is a point to troubling myself," replied Bobby, "I knew it and G knew it, and that's all that matters."

—KATHERINE BENION



The LUTHERAN

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The LUTHERAN

ation Can
e the Mind
By Robert E. Lee 11

y Golden:
het with Cigar
By John R. Brokhoff 15

e of Christian
ches Is Heard
and the World
William Folprecht 19

ch in the News - 4

hington - - - 10

seas: Norway - - 31

s in the Churches:

gia-Alabama - - - 36

ii - - - - - 38

Hagerstown - - - 46

gan - - - - - 32

ssippi - - - - - 37

Allentown - - - - 46

Lancaster - - - - 45

Pittsburgh - - - - 43

burg - - - - - 33

ern Canada - - - - 39

enberg Now a

ersity - - - - - 34

■ ■ ■ ■ ■

Make a Family - - 22

ship Notebook - - 24

onal Problem Clinic 25

de to Bible Study - 27

s - - - - - 29

Conclusion - - - 50

ember 16, 1959

THIS WEEK . . .

● CHURCHMEN were continuing to argue about how Americans ought to act when Soviet Premier Khrushchev visits the United States this month (*pages 4 and 50*). To help readers understand what makes the Soviet leaders behave like they do, Robert E. Lee this week continues his analysis of communism in the light of Christian thought (*page 11*).

● PEOPLE IN CHARLOTTE, N. C., have gotten used to calling the "contemporary of Jeremiah, Amos, Isaiah and Sandburg" at all hours of the day or night because they want to talk to Harry Golden and listen to him. ULC Pastor John Brokhoff tells about Golden and his views on the Christian faith (*page 15*).

● GERMAN "evangelical academies" bring together Protestant lay people to discuss the application of Christian thought to their professions. The Board of Social Missions has launched a program that applies similar concepts of church-sponsored lay seminars to the American scene. Thiel College President Irvin (*page 43*) anticipates the plans of the Board which has four institutes in the planning stage (Christianity and law, New York; physicians at Wittenberg College; housing problems, Philadelphia; changing neighborhoods, Baltimore).

● THIS WEEK we complete the "Guide to Bible Study" series on the Letter to the Hebrews. The writer, the Rev. Robert A. Bartels, is a member of the faculty of Northwestern Theological Seminary in Minneapolis. Next week we begin a short series of studies in "The Acts of the Apostles." The writer is Dr. Charles B. Foelsch, president of Pacific Seminary, Berkeley, Calif.

● COVER PICTURE. Children and adults used shovels to join in a mass groundbreaking at St. Stephen's Church, Monona Village, Madison, Wis. Directing the event is Pastor W. H. Nelson.

THE CHURCH IN THE NEWS

Premier's visit rouses churchmen

Suggestions from churchmen about the forthcoming visit of Soviet Premier Nikita S. Khrushchev to the United States flooded Washington last week.

The Red leader should "sense the true strength and greatness of our country," urged Dr. Theodore F. Adams, president of the Baptist World Alliance, which counts 23 million members in 106 countries, including Russia. "On the Sundays Mr. Khrushchev is in the United States, I hope his hosts will go to their usual places of worship, inviting him to go if that seems wise." From San Francisco, Episcopal Bishop James A. Pike sent a direct invitation to the Soviet premier to attend services at Grace Cathedral while he was in San Francisco.

Other church groups asked a "minute of silence" for prayer on the day Mr. Khrushchev arrives; ringing of church bells wherever he goes; public services of mourning for "victims of communism"; a day of prayer during his visit. Evangelist Billy Graham, who recently visited Moscow, asked "all Christians, ministers and lay, to pray for Khrushchev's physical safety while he is our guest and also to pray for his soul's salvation."

Roman Catholics are divided

Among sharpest critics of the visit Roman Catholic Cardinal Richard Cushing of Boston, who called the premier "master of deceit" and charged that they are opening our frontiers to the enemy. The *St. Cloud Visitor* in Minnesota called on the premier to "stay home" because he is "drenched in the blood of thousands of victims." Catholic War Veterans at a Pittsburgh convention adopted a resolution "deploring the recognition and honor afforded" the Russian leader through the visit.

Others took a milder tone. The *Catholic Standard*, official paper of the Washington diocese, asked a "polite reception" and a "friendly atmosphere" when the Soviet premier arrives, "but no cheering." In Amarillo, Texas, Roman Catholic Bishop John L. Morkovsky called on Americans to pray that "good results would come from the exchange of views between the President and the premier" and that "the minds and hearts of visitors and visited across the Iron Curtain would be opened to wisdom, justice and charity, so the forces of evil can no longer imprison a large portion of the human race."

Baltimore's *Catholic Review* charged "the majority of Catholic press comments" on the Khrushchev visit "showing 'a lack of constructive thinking.'" Roman Catholic papers have a reputation for overemphasis on the negative," wrote Editor Gerard E. Sheehan. Many comments "border on the hysterical" and give the impression "that we are afraid of Khrushchev and unable to answer his guile . . . Have our Catholic leaders so little faith in our democratic life?"

Membership nears 110 million

A record-breaking increase of 5,306,303 in 1958 has brought church membership

ship in the U.S. to a new high of 5,557,741. This represents 63 per cent of the country's estimated 173 million population — highest ratio of church membership to the number of people in American history.

The statistics are from the 1960 *Yearbook of the American Churches*, published by the National Council of Churches. They are based on official reports of 251 church bodies in 49 states, including Alaska for the first time.

The 1958 gain in church membership was 5 per cent compared to a population increase of 1.7 per cent. A large part of the gain resulted from inclusion in non-Catholic figures of two million members reported for the first time by the Military Ordinariate of the Roman Catholic Church.

The report showed 61.5 million Protestants, 39.5 million Roman Catholics, 3 million Jews and 2.5 million Eastern Orthodox. Protestants represented 35.5

per cent of the total population, Roman Catholics 22.8 per cent. Among Protestants, Baptists led with more than 20 million members. Methodists were second with 12 million and Lutherans third with nearly eight million.

Clergy caught in race dilemma

Ministers in the South who have to deal with the thorny issue of race segregation are "damned if they do and damned if they don't," Dr. John Paul Pack told 10,000 delegates and visitors at the Disciples of Christ convention at Seattle this month. The president of the 2-million-member church noted that many individual Christians in the South "apparently believe that segregation is Christian," but that no major church body accepts this attitude.

"My own hope is that Christian preachers everywhere will stay far enough ahead of the people on this issue to lead them, but not get so far ahead that they



U.S. LUTHERANS AT WORLD COUNCIL MEETING ON ISLE OF RHODES
Attending Central Committee session were Dr. P. O. Bersell, president emeritus of Gustaviana Church; Dr. Henry F. Schuh, president of American Lutheran Church; and Dr. Franklin C. Fry, ULC president, who heads World Council's policy-making body

get their heads cut off," he said. "If there are things we ought to do, we had better put ourselves on the spot so we will have to do them."

A Texas theologian told an audience at Evanston, Illinois, that a "widening gulf" was splitting Southern clergy from their segregationist church members. Dr. Douglas E. Jackson of Perkins (Methodist) School of Theology in Dallas said laymen were organizing segregationist groups and trying to control denominational policies on race, although "a substantial majority of the clergy oppose continued enforcement of segregation."

Although pastors and religious educators have advocated integration, church-operated colleges and universities have lagged behind state institutions in moving toward it, Dr. Jackson said.

Methodists study easing of tensions

Methodists should take the lead in eliminating racial discrimination in medical care, housing and education, Bishop Richard C. Raines of Indiana told 1,200 delegates at a national Methodist Conference on Human Relations in Dallas, Texas. The conference was called to explore ways in which the church can aid in easing racial tensions. With nearly ten million members, the Methodist Church is the largest U.S. Protestant denomination and has the most non-white members of any inclusive group. Negro Baptists have racially separate organizations, with the 5-million-member National Baptist Convention the country's largest all-Negro denomination.

Bishop Raines urged removal of "any artificial barrier which keeps any man of any race from entering any profession, factory, school or church because of his race The two-thirds of the world that is colored will not trust or respond to the declared high ideals of the U.S.

unless they are embodied not only in laws but exemplified in our private public life."

Dr. A. Dudley Ward of Chicago, secretary of the Methodist Board of Social and Economic Relations, said Methodists believe "in an inclusive church and inclusive society" but want integration problems settled voluntarily and by local areas. "No one will be kicked out if he believes in integration or if he believes in segregation," he added.

Ask "realistic" attitude

In Rhode Island, the Methodist New England Southern Conference rejected a plan to petition for immediate dissolution of the denomination's Central (Negro) Jurisdiction. Delegates noted that the 1956 General Conference had provided for eventual dissolution of the segregated grouping of churches by permitting Negro congregations to transfer to the geographical districts. Continued pressure for immediate dissolution of the Negro jurisdiction would not be "realistic" and might harm relations with the southern churches, the delegates felt.

In Chicago, the president of the National Baptist Convention asked the National Association for the Advancement of Colored People to halt its suit against the Little Rock, Arkansas, school board. The NAACP had demanded that nine Negroes be placed in previously all-white schools in the Arkansas city. The schools recently reopened with little disturbance after some had been closed for a year because of the integration flare-up. J. H. Jackson, an NAACP member, said "The struggle for democracy in education is not only a legal question. It is also a question of achieving constructive human relations and good will. We must not sacrifice the latter in a meticulous contention for the letter of the law."

OTRA VEZ AL ROJO PROCESO DEL JUEGO

EX ALCALDESA DE SANTIAGO PRESTO DECLARACION — (Información en la Página 5)

"Martín Lutero" Debutó de Incógnito



DEL TESTA A LA COLUMNA DELA DEL JACUENTADO, ESTABA...
...que se le...
...de la...
...de la...

Tras la...
...de la...
...de la...
...de la...

...de la...
...de la...
...de la...
...de la...

te showing of "Martin Lu-
in Chile became widely pub-
d when newspaper's front
showed close-up of Reformer

ther" creates stir in Chile

nce its premiere in Minneapolis in
3 the widely-acclaimed film *Martin*
er has been seen in most parts of the
d. It made early headlines by break-
box-office records. More recently,
roversy over television showings in
ago and elsewhere kept the film in
ews. Last month it was on the front
s again—in Chile.

the predominantly Roman Catholic
, the Bureau of Film Censorship had
itted the film for private or educa-
al showings only. The Council of
ngelical Churches of Chile rented
iago's Novedades Theater for the first
ving, invited 4,500 members of the
s Protestant churches.

ne "private" showing became widely-
icized when the tabloid *Las Ultimas*
cias devoted its front page to a shot

of the theater audience with Luther's face
filling the screen. "Martín Luther Enters
in Disguise," its headline proclaimed,
adding that the theater had advertised a
Brigitte Bardot picture.

Campus climate appraised

Christian leaders of college students
"must work especially hard in changing"
the "climate of misinformation" about
the church that prevails in student cir-
cles, Dr. A. Henry Hetland told 90 Lu-
theran campus pastors and counsellors
this month. Dr. Hetland heads the Na-
tional Lutheran Council's Division of
College and University Work.

Students often think a well-informed
Christian is "one who knows a lot of
Bible verses," Dr. Hetland continued. He
urged that college students be encouraged
to gain a working knowledge of the

church and its teachings during their academic careers because "this is the best chance we have of acquiring a well-informed Christian laity."

Students elect Californians

Following the campus pastors' meeting at Boulder, Colorado, the annual sessions of the Lutheran Student Association of America were held at nearby Estes Park. Theme was "The Life and Mission of the Church."

Chosen to head the inter-Lutheran body was Miss Margaret Evanson of Fresno, California, a senior at Pacific Lutheran College. Named vice president was Bruce Johnson of Palo Alto, California, a junior at Stanford University.

Three South Dakota girls, all students at Augustana College, Sioux Falls, were killed en route to the student ashram when their car was involved in a head-on collision near Stromsburg, Nebraska. A fourth member of the group was injured. Three passengers in the other car, including the 16-year-old driver, were also killed.

Protestants unite in Spain

Spain has no "Protestant problem," a Roman Catholic priest from Ohio claimed last month after four years of study in Spain. His reason: Spain has very few Protestants.

The Rev. Loyola Lawrence Knoblauch said Spain's constitution "protects" non-Roman Catholics in their "private practice of religion" although it prohibits public ceremonies or demonstrations by them. The Spanish regime is "concerned with preserving Spanish unity, and that unity is based on Catholicism," he said.

Spain's 20,000 Protestants this month used the term "oppression" rather than "protection" in discussing their relation to the government. Uniting to form an

"Evangelical Defense Commission" various denominations said they would combat by legal means "oppressive" acts of government authorities.

Spanish laws prohibit display of identifying Protestant chapels, church or meeting places; any advertisement or public announcement of services; and any effort to win converts. Protestant groups in Spain have also reported refusal of marriage licenses to Protestant couples, denial of burial permits, employment boycott, suppression of religious publications, the closing of churches and of a seminary in Madrid.

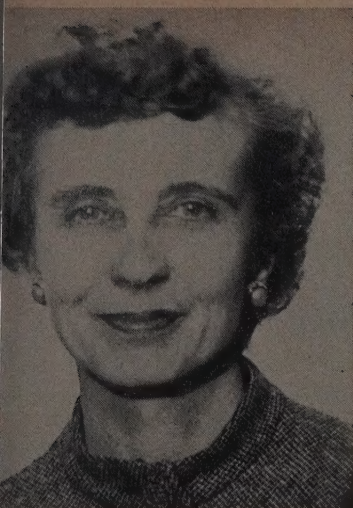
Jewish missions studied

Jews in America may be drifting away from rigid adherence to their ancient faith, but they are not being converted in large numbers to Christianity. A study of what is happening to Jews here and abroad and its effect on Christianity was the subject of a conference last month sponsored by the National Lutheran Council's Department for the Christian Approach to the Jewish People. Attending were 40 delegates from 14 Lutheran seminaries in the U.S. and Canada.

Aim of the conference was to develop an understanding of Judaism in its contemporary forms and to stimulate further study of the subject in seminaries. Among the speakers was Dr. Jacob Jocz of Toronto, president of the International Hebrew Alliance.

Haiti may ask archbishop's ouster

The predominantly Roman Catholic Negro republic of Haiti was having church-state tensions this month. Archbishop Francois Poirier of Port-au-Prince, 54-year-old head of the Caribbean Latin American Roman Catholics, was accused of plotting against the government. Two priests were expelled as "undesirables" because



Carol Widen of Chicago will edit new magazine to be issued next year under joint auspices of women's auxiliaries of the AELC, Yugoslavia, Suomi and United Lutheran churches

were alleged to have been implicated in a bombing plot that killed four persons on July 26.

Spokesmen for President Francois Mitterrand said the government was collecting evidence against the archbishop and might request the Vatican to recall him. Following criticism of the regime by Roman Catholic publications, a warrant for the archbishop's arrest had been issued. The prelate had refused to leave his residence to accept the summons, said a source considered himself under "house arrest."

An unrest in the Caribbean following the Cuban revolution was seen as a basis for the Haitian government's uneasiness. Another root of tension was said to be the intolerance of French-born priests toward the Roman Catholic leaders on the island, most of whose population has African heritage.

Slovak Church changes name

"In our church work we are no longer limited to Slovak-speaking people," President Paul Rafaj told the 38th biennial convention of the Slovak Evangelical Lutheran Church at River Forest last month. Delegates representing the 59 congregations in the 20,000-member Synodical Conference body agreed, voted to change its name to the Synod of Evangelical Lutheran Churches.

With the synod's decision, all four members of the Synodical Conference completed title changes. The Missouri Synod was first, adopting the name The Lutheran Church—Missouri Synod. Then the Norwegian Lutheran Synod took the name of Evangelical Lutheran Synod. Earlier this summer the Joint Synod of Wisconsin and Other States renamed itself the Wisconsin Evangelical Lutheran Synod.

In another action, the Slovak group affirmed the Synodical Conference's "Statement on Scripture" which had already been approved by the other three members. Accepting everything in the Bible as "literal, historical facts," the statement has been described as a step toward complete doctrinal agreement among conference members.

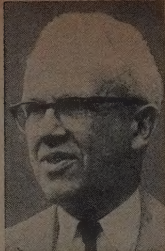
And so forth

Marriage between teen-agers is "the poorest of all," Dr. Emily Duvall told a parents' congress in South Carolina. A high percentage of teen-age marriages end in divorce, annulment or separation, she said, urging sex education so there will be fewer "pregnant brides, sex jams and early marriages."

Drivers should not "leave God behind" when they enter their automobiles, a highway safety booklet issued by New Mexico pleads.

WASHINGTON

By ROBERT VAN DEUSEN



CIVIL RIGHTS

ONE OF THE big questions in the final weeks of this session of Congress has been whether any civil rights legislation would be passed. One of the main roadblocks was that Senator James Eastland, a foe of civil rights, was chairman of the Judiciary Committee and used his power to block any attempt to get legislation past his committee.

There were powerful forces on the other side. Senator Lyndon Johnson had said repeatedly that some civil rights law would be passed before the end of the session. The majority leader felt that the issue should be settled this year, to avoid a party-splitting fight next year with an election coming up.

Johnson had his own proposals which he felt would be acceptable to most of the southern Senators. They included extension of the Civil Rights Commission, a requirement that local registrars must preserve voting records, stiff penalties against bombing of churches and schools, and special provision for education of children of military personnel stationed in the South. His legislative package included no implementation of the Supreme Court decision on school desegregation.

Southern Senators, however, did not seem inclined to co-operate in passing even such a relatively harmless bill. They seemed prepared to filibuster anything labeled "civil rights," even though it had

no provisions for enforcing integra-

Among those eager for the passage of civil rights legislation was Senator Thomas Hennings, chairman of the Senate Subcommittee on Constitutional Rights. He had worked hard all year to get constructive legislation enacted, but it had been blocked, by delaying tactics of southern Democrats on his subcommittee and by Senator Eastland's measures.

New tactic

AS THE session waned and his objective had not been achieved, Senator Hennings announced that he would propose his amendment to some piece of legislation already on the Senate calendar.

The Hennings amendment would authorize the Attorney General to seek injunctions in the federal courts against civil rights violations, including school segregation cases. This would enable the government to take the initiative in forestalling threatening situations instead of waiting to take punitive action.

If Hennings' attempt failed, those in favor of civil rights legislation would not likely to go along with Senator Johnson's attempt to pass a moderate bill. They would prefer to wait until the next session, and fight the issue through.

Even though a bill should be passed by the Senate before the end of the session, there is little chance of action in the House this year. The liberal Civil Rights bill was reported out by the Judiciary Committee, but was pigeonholed by Congressman Howard Smith, chairman of the Rules Committee. Chairman Smith filed a discharge resolution, but under House rules the bill could not be called up for action before Sept. 14, even if a petition had the necessary 219 signatures.

Civil rights will come up early in the next session and promises to be one of the biggest election-year fights in Congress.

Education Can Close the Mind

**Second Article in a Series on
Christianity and Communism**

BY ROBERT E. LEE

THE CHILDREN'S PARK in Moscow is a statue of a twelve-year-old boy, whose name is Pavlik Morozov. Communist teachers and youth leaders bring their pupils and groups to Children's Park to see this statue which was placed there in December of 1948 to immortalize the hero of Soviet youth.

Pavlik was born in the mid-thirties in a small Ural village of Gerasemovka. He is the son of peasants. He became active, as every youth is expected to do, in the "Pioneers," the official youth organization of the Soviet state. He eventually became the chairman of his group.

When Pavlik was 12 years old he noticed that his father, unable to meet the demands of the state food collector and to retain enough food for his family, had hidden a tiny portion of grain from

the collector. So Pavlik reported his father to the authorities. His father was sentenced to ten years of forced labor, and Pavlik was honored by the authorities as a shining example of a young Pioneer. Every day classes of school children are marched to Children's Park in Moscow and told that Pavlik Morozov is their hero.

THIS IS WHAT HAPPENS when education becomes the tool of the state. Communism is based upon two "infallibles" which were arrived at by applying the Hegelian method of reasoning to the Marxist theory of capitalism: that economics are the primary determining factors of life; and, that the solution to economic inequality is the abolition of private property and the ownership of all

property by the state. Eventually the state withers away and there remains a classless society in which everyone produces according to his ability, and receives according to his needs.

In order to bring the classless society to fulfillment, the state must control education, family life, and must itself become the symbol of the religious nature and needs of man.

Education, in the Communist state, is no longer a matter of free inquiry into truth. It is a political tool. It must be bent in the direction of doing what the state wants done, the assumption being that the state is rightly and honestly striving to bring the "classless society" to fulfillment.

IT IS HARDLY necessary to defend the claim that education in the Soviet state has had only one objective: To make secure the Marxist doctrine of communism—with its ultimate objective of world control. As late as 1957 an article in a Communist magazine on "The Building of Communism and Science" said that the most highly educated group in the USSR, the Soviet scientists, cannot stand on the sidelines of the ideological struggle between communism and capitalism.

The article, written by a Soviet educator, went on to reproach those who took too seriously Khrushchev's calculated slogans about "peaceful co-existence." "The time has come," said the writer, "when we cannot permit ourselves to believe in the co-existence of the two ideologies. More than ever, vagueness, neutrality and indifference to politics, which Lenin constantly opposed, should not be tolerated among us."

WHEN THE first two sputniks were launched by Russia, America went into a state of panic by trying to interpret their launching as a proof that com-

munist was far ahead of us in education. It would be ridiculous to argue communism has not pushed technical scientific education and research far beyond the emphasis which it has received here in America. But two questions demand an answer—and both of them come into focus in terms of the struggle between Christianity and communism.

First: Why has scientific and technical education and research been emphasized in the USSR? And secondly: What has been the result?

The answer to the first question is obvious! The purpose behind such intensive educational effort, especially in the realm of technology, has been couched theoretically, in the goal of a "classless society." In the words of Lenin: Marxism is the only objective truth. If we follow any other path, we shall arrive at nothing but falsehood and confusion.

The answer to the second question rests not in the technological advance but in the realm of the goal of communism.

THE USSR is further away today from a classless society than it was at the time of the Bolshevik revolution in 1917. After 42 years of communism in Russia the "class" picture in Russia looks as follows:

Among the 215-220 millions of people in the USSR, there are five distinct classes. At the very top are a few hundred families in the ruling clique. They are the highest officials of the party, government, the Red Army and the secret police. Their average income is 1,000 rubles a year. They live in luxury which parallels and in some measure, surpasses that of the Czarist regime.

Just below them is another class numbering about 5,000,000 people. They are the slightly less important officials



MOSCOW STATE UNIVERSITY ON LENIN HILLS

king artists, scientists, writers, musicians, and other intellectuals. Their average income is over 100,000 rubles per year. They are entitled to state-furnished automobiles and exclusive vacation resorts.

Just below them is the third class, which consists of approximately 10,000,000 persons. These are the middle class—lower party functionaries, engineers, technicians, managers of collective farms, a few fortunate workers. Their average income is 20,000 rubles per year.

These three classes in a theoretically classless society comprise only 10 per cent of the population. Below them is

the great mass of people—the workers and peasants—who are fortunate if they earn 8,000 rubles per year. Their income prevents them from buying meat and eggs, and dairy products and fresh fruit. They are allowed, legally, a living space 9 feet by 9 feet.

If a person in this class has a wife and two children he is entitled to a room 18 by 18 feet. With a wife and two children he can count on spending 750 rubles per month on absolute necessities. His taxes and union dues and forced contributions to government bring his monthly spending to 1,000 rubles, which means that if he is to avoid falling into the lowest class—of slave labor—who receive no wages

and are literally owned by the State—then his wife must work in order to help make expenses.

Through this unequal division of classes, the regime maintains its power. The fifteen million people in the top classes can be depended upon for their loyalty in order to maintain the status quo. Fear prevents the rest from speaking out against the regime which promises them everything but gives them little.

THIS IS WHAT EDUCATION for a classless society has produced in the Soviet. Education, when it is controlled by and slanted toward political goals, sows the seeds of the failure to achieve its goals. Instead of producing a classless society, it drives deeper the wedges that separate the controlling regime from the controlled masses.

Education, approached from the Christian perspective, is the "leading out" of the mind and the heart to the awareness that the dignity of man is a matter of "inner light" rather than of conformity to an external compulsion and system.

Within the frame of reference of the Christian faith, literacy is not a political goal, but a humanitarian concern. We want the child to read and write, not because he thus serves the state, but because it becomes the dignity of his personality.

MAN IS EDUCATED not to conform blindly, but to lead creatively, or to follow. They that are strong must bear the infirmities of those that are weak. Truth is sought, not to prove a pre-conceived ideology, but to open the way to greater understanding.

Talent is encouraged, not to serve the

state, but to enrich and inspire the corporate life—the lives of others. "He that would be greatest among you must become the servant of all."

In communism, the avowed intention to improve the material status of man ultimately makes man unimportant. Christianity, the awareness of man as sinner is the foundation upon which man ultimately discovers his real worth.

In communism, faith is deceit. Christianity, faith is the frontier of achievement. In communism, truth is manmade political system. In Christianity, truth is the will and mind of God.

In communism, education is a dead end street. In Christianity, education is a perspective down an endless vista of unfolding truth. In communism, power is knowledge. In Christianity, knowledge is power.

IN COMMUNISM, loyalty is acquiescence and compliance. In Christianity, loyalty is obedience to the unenforceable. In communism, education is a weapon of the state. In Christianity, education is an invitation to freedom.

The world must choose. America must choose. What do we want education for—us and our children? Which serves more to our liking? Twelve-year-old P. P. Morozov, on his pedestal in Children's Park in Moscow, betraying his father for the sake of the state, or the New Testament's image of another boy, also twelve years of age, in the temple of whom the evangelist wrote this simple biography: "The boy increased in wisdom and stature—and in favor with God and man."

What we think of education is the answer!

A third article on Christianity and communism, dealing with family life in American and Soviet Russian society, will appear next week.



Harry Golden: Prophet with Cigar

meals to cook. Harry Golden has touched the heart strings of America because he wrote simple, earthy, commonplace stories about people.

HARRY GOLDEN is a genuine human—plain, humble, jolly and folksy. His home and personal make-up substantiate this. He wears heavy-rimmed glasses and sits behind a desk piled high with papers and unanswered letters. His cigar seems to be a part of him.

His office and home are in a two-story frame building on Elizabeth Ave., of Charlotte, North Carolina, a street of once fine residences but now rooming houses and doctors' offices. There is nothing sophisticated about his life or living quarters.

His human touch and friendliness have reached out to lonely Americans. They have responded to his human touch by buying 300,000 copies of *Only in America*. The paperback edition will have 1,000,000 copies. His second book, *For 2c Plain*, may surpass it in popularity. Before its publication 75,000 copies were sold. It is already in its third edition, making a total of 200,000 copies.

AMERICANS are responding to Harry Golden because they are lonely, hungry and rootless. Harry Golden is not lonely, although he could be. He lives alone. His wife, Genevieve, is a schoolteacher in New York and visits him only occasionally. His 18-year-old son died four years

"THE WOMEN of America and I have a secret," says Harry Golden in explaining why his book, *Only in America*, became a best seller. For nine months, he received 1000 letters a day from his readers. Most of them were women.

One writes: "It is late at night. My husband and children are in bed asleep. I must talk to somebody and I feel I can talk to you."

The secret, Golden says, is that people are still human. They are interested not in space platforms but in the problems of life. Women have had their refrigerators, stoves and automatic dishwashers for some time, but life is basically the same. There are diapers to change and

BY JOHN R. BROKHOFF

September 16, 1959

ago from muscular dystrophy. The remaining three sons are working away from home: one a newspaper writer, one a radio script writer, and the third an English professor at Princeton.

"Harry, aren't you lonely without your family?" I asked. He answered with a twinkle in his eyes, "No, I never get lonely. I have too much to do. And then too, I am with my contemporaries—Jeremiah, Amos, Isaiah, Sandburg and many others."



DR. JOHN R. BROKHOFF, pastor of St. Mark's Church in Charlotte, N. C., was born in Pottsville, Pa., 45 years ago. He studied at Muhlenberg College, Philadelphia Seminary and the University of Pennsylvania, was ordained in 1938 and has been living south of the Mason-Dixon Line ever since. He served Virginia parishes in Richmond, Marion and Roanoke, and Redeemer Church, Atlanta, Georgia, before assuming the pastorate in Charlotte in 1954. He has contributed to publications of the Board of Parish Education and to THE LUTHERAN.

Harry Golden has been writing since he was 20 years old. But *Only in America* is his first book. Off and on he has been writing detective stories and essays. It was not until recent years that he made his living by writing.

In 1939 he left New York where he was born in 1902. He was a travel salesman for a Chicago firm in Virginia and North Carolina. Like 100,000 traveling men who settled in the South between 1948 and 1959, Golden chose Charlotte as his future home. He feels that Charlotte is a microcosm of the South with great potential for industrial growth. In 1940 Harry Golden came to the Queen City with little more than a prayer and cigar.

HE BEGAN WORKING for the *Charlotte Observer* as a promotion man. For one year he went to Hendersonville, N. C., as associate editor. Not earning enough to support his family, he returned to Charlotte to work part-time for the *Observer* and organized the *Carolina Israelite*. In 1942 he gave full time to his own paper, a personal journal with subscriptions now well over 40,000. Three thousand clergymen are among his subscribers. Leading political figures such as Adlai Stevenson are on his mailing list.

It is a unique paper, written entirely by Harry Golden. There are no news stories, just a series of editorials from the first to the last page. Harry Golden stands on the sidewalk of life in a charming South and makes his comment. He chides, instructs, ridicules and amuses without losing friends. He may never win an argument, but he gets his point across.

Golden has written millions of words. Over the years he has made it a practice to write several pages before breakfast every day. One day a Jewish merchant told him that before he will eat breakfast

must make a sale. Harry thought this is sound and followed the practice.

WHILE WAITING for Harry to come in a back room where he was getting his own lunch, I noticed a desk-like ledge in front of the fireplace in his office. Beside Webster's unabridged dictionary, I saw a large, family-size Bible with HARRY GOLDEN written in large gold letters. When he came in, I was paging through it. I noticed it contained only the Old Testament and the Apocrypha. Referring to the New Testament I said, "Harry, the better part is missing!"

He replied, "Yes, but I have that too." On the same ledge were seven other Bibles including the Roman Catholic Douay version.

Harry Golden is a religious man but says that it was just about ten years ago since he discovered the Bible. He is working with a Presbyterian minister on a racial problem.

"He literally believed every word of the Bible," Golden says. "He made me think. He was as interested in better human relations as I was, and yet he believed in the Bible. I started to read the Bible again."

Golden is a practicing Jew. He belongs to a Conservative synagogue but would prefer an Orthodox temple if one existed in Charlotte. Yet he knows the New Testament thoroughly. He says the greatest short story ever written was the Roman taken in adultery.

"Harry, what do you think of Jesus?" He hesitates: "Well, I've thought of that for a long time. But I will not tell you what many rabbis say in inter-faith meetings. They call Jesus a great man, a great teacher and prophet. That is not satisfactory. They do not understand that Christians consider Jesus as their saviour, their Messiah. He is not just another

WHAT GOLDEN SAYS

"... I have a positive cure for this mental aberration known as anti-Semitism. I think we've been doing it all wrong. I believe that if we gave each anti-Semite an onion roll with lox and cream cheese; some chopped chicken liver with a nice radish, and a good piece of brisket of beef with a few potato pancakes, he'd soon give up all this nonsense..." ("Only in America")

"... The best sermon, indeed the most welcome sermon, is a warning to the congregation to mend its ways, and a threat of the dire consequences to come. The reason for this is obvious. Few people really feel that they are worthy of heaven, and so, when they are scolded and warned and threatened, it takes a terrible weight off their minds. And when they leave the church or temple it gives them the feeling of having done penance, and the exhilaration of expiation. To talk of heaven only adds to the terrible sense of guilt which weighs down upon us so heavily..." ("Only in America")

"Today when the rabbi or Protestant clergyman shows you through his newly constructed edifice he shows you the kitchen first... New churches and temples have better equipped kitchens than some of the biggest restaurants in town. Some institutions can serve as many as a thousand people within a half-hour... Five hundred years hence, people will dig up the churches and the temples built during the past ten years and they will conclude that this American decade was the most pious era in world history. But the steam tables, bakeries and barbecue pits will puzzle them. This may send them off on a brand-new line of research—to find out the nature of the sacrifices we performed..." ("For 2c Plain")

"Only in America" and "For 2c Plain" were published by The World Publishing Company, Cleveland and New York.

man to be called a great prophet or teacher. He is beyond that. Until you are willing to accept Jesus as saviour, you can't say anything. Therefore, I have no opinion."

Golden has "no opinion" on the Christian faith but he has a lot to say about the Christian church. He feels that both Jews and Protestants have succumbed to secularism. Rabbis and pastors have lost their divine function as religious teachers and leaders. Now they have become fund-raisers and attendance-gatherers.

Once he wrote: "If I were faced today with the decision my ancestors faced—become a Christian or die—I would pick a church fast. There is nothing to offend me in the modern church. The minister gives a sermon on juvenile delinquency one week, then reviews a movie next week, then everyone goes downstairs and plays bingo."

For three years Harry Golden was in jail for misusing the mails. When he became nationally famous, the news of his criminal past made the front pages of the nation's newspapers.

"Harry, when that happened, did you think your writing career was at an end?" He responded soberly, "I did. I asked my brother to get me a small motel in Miami which I could operate to make a living."

"Were you surprised at the understanding the American people gave you?"

"I was delighted," he answered. "It turned out to be a blessing. The first to send me their support and understanding were Bernard Baruch and Billy Graham."

WHAT IS THE secret of Harry Golden's writing? In a recent issue of *The Carolina Israelite*, he tells of his plans to write a book a year. He explains that creative writing demands two things: solitude and prayer. In our conference I asked him to elaborate upon this statement.

Solitude, he says, is an absolute must for writing. He spends several hours each day alone. When he has work to do, he sends home his secretaries, pulls down the shades, and locks the doors of his office-home. Then he speaks what he plans to write.

Prayer is the other essential for creative writing. He claims he has always prayed, even when he was an atheist. He adds: "I did it to honor my mother."

Throughout his life he has had the habit of saying, "With God's help." Before writing, before making a speech, when accepting an engagement, he says "With God's help." He estimates he says this prayer at least 40 times a day.

LIFE IN the South could be very unpleasant for Harry Golden. He is a Yankee with a New York accent living in the Southland. He is an integrationist in the midst of white supremacists. He is a Jew in the most Gentile community in North America. Yet, he has many friends. He can say what many others cannot say and get away with it.

This is largely because he has a sense of humor. He makes people laugh at themselves and see the folly of their ways. He uses reason and not emotion. He is sincere and will not compromise. Thus, he is respected.

Harry Golden feels the race issue is one of the main problems of our day. What we do with it affects our relations with the rest of the world. "Spit on the Negro kid in Charlotte and in 72 hours her picture is in every newspaper of the world," he says.

People today, he feels, want human dignity. America is the last bastion of this dignity in the world. He fears we are losing our spiritual bases built by our religious faith. Because of this, we may lose the world.



Protestantism's largest Radio and TV Production Center is operating from Atlanta, Georgia

he Voice of Christian Churches Is Heard Around the World

WILLIAM FOLPRECHT

TRAFFIC WAS LIGHT on the *Autobahn* it connects the Dutch border with West Germany's capital, Bonn. It was Sunday morning and the lieutenant commander the U.S. Navy, on a trip from his home in the Netherlands to Germany, was thinking of home.

He switched on the car radio and tuned on the American Forces Radio Network station in Frankfurt. A voice said: "You will now hear a sermon by the Rev. Herman L. Turner in Atlanta, Ga."

Automatically, the American officer looked at his watch. It was 11 A.M. Time for church. He settled back in his seat, eyes on the road, a smile on his face. It was almost like being home, now . . .

A CAMERAMAN dollys in his truck, lens of the big camera focused on a group of robe-robed singers. Overhead television lights fill the studio with sunlight-on-snow brightness. Director, announcer, makeup people stand just out of camera range.

There is an air of tenseness similar to that of network shows that flash onto the screens of millions of viewers across the country. The atmosphere is that of a Hollywood or New York studio.

But the program heard by the American on the German *Autobahn* and the TV show ready to go on the air do not originate from Hollywood or New York. They come from Atlanta, Georgia, where Protestant churches have built a Radio and TV center that represents one of Protestantism's most successful co-operative ventures.

To its credit go such television programs as "Man to Man," "A Christian Layman's Witness" (produced for the Presbyterian Church in the United States) and "Hymnscriptions," seen and heard throughout the country.

From the radio studios of the Center issue weekly editions of "The Protestant Hour," largest continuous sustaining-time religious network program now in its twelfth year. The "hour" is heard on

more than 300 American stations and relayed through the facilities of the Armed Forces Radio Network. Promotional films, filmstrips, and recordings, produced for various church agencies, emanate from the Center.

BEGUN AS AN experiment in 1946 in a rented studio, the Protestant Radio and Television Center is now housed in a half-million dollar building fully equipped with one of the finest sound studios in the world. There are six sets as back-grounds for religious programs, editing room, and a mobile studio for shooting on location.

The television sound stage covering 4,216 square feet of floor space is the largest south of New York and east of Denver, and a "meditation room" was recently dedicated.



TV's "Mama," Peggy Wood, and stage actor Walter Abel, record a religious broadcast

The present-day complex operations the Center had their beginnings in the basement of a building on the campus of Agnes Scott College for Women. Originating the idea of a church-owned and operated broadcasting station was Presbyterian minister, Dr. John M. Alexander. With the solid backing of his denomination, he developed the plans which led to the dedication of the first religious radio studio at Agnes Scott College in 1949. In addition to the Presbyterian bodies (U.S. and U.S.A.), United Lutherans, Methodists and Protestant Episcopalians gave support and co-operation.

For the past ten years, the Center has been sending the message of Jesus Christ across the airwaves. One of its services is a worship broadcast for U.S. Navy ships without chaplains.

BY SHARING TIME in a year-round schedule, each denomination working through the Protestant Radio and Television Center has opportunity for full denominational identity on the air. Proof of the value of the united approach is shown in the "Protestant Hour" as far as station coverage is concerned. In 1946 there were 37 stations. In 1952 it had jumped to 200 stations. Today more than 300 carry the broadcast weekly plus 900 others during special seasons—"The Upper Room Radio Parish," "Tips for Teenagers," and "Sunday School of the Air."

Each of the five denominations participating in the agency has freedom in determining program content of the programs. The Center provides assistance in script preparation.

Equipment for production, duplication and distribution of programs is concentrated under one roof. Each week hundreds of taped and filmed programs are sent out to stations around the world.



John B. Campbell sound stage for TV productions was dedicated in February, 1957

Common texts are mailed to listeners who request them.

Ownership and supervision of the \$50,000 studio is vested in a board of trustees representing the five denominations and representatives of nearby Holy Trinity University, Agnes Scott College, and Columbia Theological Seminary.

The radio and TV industry has been frequently critical of the quality of religious programs. Things have changed since the Center has been in operation. One of the industry's spokesmen, John Hunter, recently paid tribute to the "sterling qualities" of the Center's productions. American radio stations, he said, should be bringing you trophies of appreciation." Even if the trophies aren't coming, the Center will be satisfied to produce the best programs the churches can provide.



America's first drive-in church in Sarasota, Florida, was featured in a TV show last year

FIVE MAKE A FAMILY

Sunday Secret



KAREN is a nursery aide again this fall. She helps the teacher-in-charge keep peace among the pre-school youngsters on Sunday mornings.

In addition, she does volunteer work after school one day a week at a local nursery school. It is still early in the fall, and the two jobs still have the element of newness. I thought that after a few Sundays in the church nursery for the second year, Karen would regret her teaching role during Sunday school and her appearance in church with the choir. Teenagers can get too much of church—even when it's their choice.

So far, Karen is at full steam. She spent a half hour Saturday evening telling Dan a story she planned to use with the "babies" on Sunday morning.

"COMPLETE with gestures," Dan told me later that night. "It's a good story. The kids will like it. I can see them sitting on the floor with their mouths open."

"It's one I heard the teacher tell at nursery school the first week I worked there," Karen told me on the way to church Sunday. "She's so dramatic. She started with two children on the floor and ended with the whole class of 24 sitting around her, gasping in excitement."

"It's a good Sunday school story, too," she added, as if I were challenging her.

"I'm sure it is. A good story is good any time." We parked the car, and all four doors opened at once—to let the five Meltons out. We scattered, each to his class or job. Dan and other councilmen had an appointment with the contractor

who is going to do the roof repairs. He is a church member, and before the service was a good time for all the men to get together to talk over the job.

Karen had her nursery job. Pete went to his class. He feels so grown up this year. He is in the confirmation group on Sunday and one weekday after school.

Sue joined her giggling friends on the steps leading to the Sunday school room. I was ready to give them my shush-this-is-church-and it's-Sunday look, but they calmed down by the time they entered the auditorium.

I WENT to my classroom, left the books and papers I had carried home the previous Sunday, and then went to the auditorium for the opening session.

I go all out for Sunday school. I like to spread the word of God and I like to be with children. I suppose teachers are everywhere, weekday and Sunday, reaching to those fresh, expectant, morning faces. You can't help it. Everyone sparkles, even the "Why do I have to go to Sunday school" skeptics and toughies among the sevens or tens or thirteens.

My class of girls and boys is a particularly delightful group this year. They amuse me, irk me, confuse me, annoy me, please me. They seem happy to be in Sunday school and ready to learn about God and their faith. I haven't always had this kind of a group.

Listening in on their conversation is an eye-opener. Their religion is so different from an adult's. So matter-of-fact. They accept God. I don't suppose

one of my class would turn a hair if God walked in and sat in a folding chair.

THIS MORNING one of them said during conversation with his friends, "And when we drove past that big cemetery where people are sleeping with God." The only I could remember that the next day I attend a funeral.

When I asked Larry to hold the fort while I left the class for a few minutes, he said, "Just leave the class to God and me." He stood before the class with a bomb. As I opened the door to leave, I heard him say, "All right, gang, I'm gonna tell the story of the Prodigal Son and you're gonna listen. Quietly! God's got his eye on you. See!"

I waited at the door to see if anyone could poke him in the face, but all was still. Probably they were glad to hear someone else's voice. Mrs. Melton's is familiar.

The reason I left my class was to peek into the nursery room. I wanted to see Karen in action. The nursery was buzz with noises. No loud noise. Just murmuring and rattling of paper and shuffling of feet and someone singing his own version of the hymn we sang in the opening assembly.

The teacher was at a table with several children, who were coloring pictures and talking in low tones.

KAREN WAS on the floor in another part of the room. Five or six children sat around her. Around? On top of her! She hasn't yet learned how to keep them out of her hair.

I could see that the children had the upper hand. They may have gathered to

hear Miss Karen's story, but they weren't giving her a chance.

"So the little girl said she would like to go to the zoo . . ." I heard Karen in there pitching.

"Now . . . she didn't go to the zoo! She went . . ." A boy interrupted Karen.

"Who gave you this pretty bracelet?" a girl asked, tugging at Karen's arm.

"I heard this dumb story before," said the kill-joy of the class.

I hated to spy, but I was anxious to see what Karen would do. She's had the Sunday school nursery aide experience. She attended a series of teacher-training courses. Now she's having more experience at the local nursery school. What had experience and training taught her?

SHE ROSE from the floor with that teenage grace and suppleness, and stood tall, looking down on the surprised children, who had been clinging to her and heckling her.

"Why don't we all stand up and stretch? Then I'll tell you a secret."

Ah, now she had their attention. Good for you, Karen, I thought. Change the subject or change the activity when the crowd is bored or restless.

I moved down the hall to my own class. Later, when Dan and I met at the rear of the church, before we joined Pete and Sue in the pew, I whispered the episode to him.

"What was the secret?" he asked. "I hope she didn't leave herself out on a limb."

I was amused because I, too, had wondered what secret Karen would tell.

"It's Karen's secret and her children's secret," I said. "I didn't stay to listen."



TO SUFFER persecution is to be paid the greatest of compliments because it is the certain proof that men think we really matter.

—WILLIAM BARCLAY in *The Acts of the Apostles* (Westminster)



WORSHIP NOTEBOOK

COMMUNION EVERY SUNDAY

"How OFTEN do you kiss your wife?"

Maybe you guess that when a pastor asked a church councilman this question they were talking about a marriage problem. Instead of that, the question was how frequently the holy communion should be administered in their church. "If we have communion every Sunday," the councilman queried, "won't it become commonplace, ordinary?" And the pastor replied, "How often do you kiss your wife?"

There is dissatisfaction in some congregations regarding the frequency (or, perhaps more accurately, the irregularity) with which holy communion is observed. The old days of four communion services a year, so often the rule among Protestant churches, are fast disappearing. Many churches now hold the sacrament at least once a month.

There is a small but outspoken group urging that it be held every Sunday. It should be noted that among Roman Catholics, Eastern Orthodox, Anglicans, and the group which calls itself the Christian Church, popularly known as the Disciples, the sacrament is observed every Lord's Day.

WHY THERE should be this growing interest in more frequent celebration of the sacrament of the altar is not easily explained. Some say that the interest arises out of the liturgical movement which strives to make the liturgy a fountain from which flows a new and grace-filled life in Christ.

Leaders in this movement, which exists in numerous churches, assert that the chief act of worship is not complete

unless the congregation, the local body of Christ, both *hears* God's Word preached and then *shares* in the sacramental meal of bread and wine. The fellowship is made evident by participating in a common act of eating and drinking. This fellowship, they say, is not to be limited to four or five times a year.

Some outstanding scholars argue that the chief act of worship of the church was always intended to be a corporate act wherein God's Word was preached and then the people responded to the Word by eating and drinking.

They are convinced, both from biblical references and from historical knowledge regarding the early church, that every Lord's Day the congregations gathered in the fellowship meal.

That Luther in his reformation of the church intended to perpetuate this practice is evident from the confessional writings in *The Book of Concord*. Here in several places one finds that among Lutherans it was the intention to make the Lord's Supper available every Lord's Day and every holy day. People were to be encouraged to come often to the sacrament which the church was to make available weekly, if not more often.

IT IS THE parish pastor and his congregation who must find ways to direct the people to a greater appreciation of the sacrament. Unfortunately there are all sorts of problems, most notable being the time-established pattern among American Lutherans of finishing the Sunday worship in one hour. "Communion Sundays" usually demand a good two hours in church.

Some resourceful pastors are finding a way. Holy Trinity Church in Brant Beach, N. J., is a seashore resort congregation on Long Beach Island, just north of Atlantic City. An attractive marker in front of the church indicates the Sunday schedule, "Holy Communion 7:30 and 11:15."

At 11:15 on an August Sunday the church at Brant Beach was packed. Folding chairs cared for some of the worshippers. The service went along as it does in most of our congregations except that, during the hymn following the offertory, many people left.

This is the practice of the congregation. Those who wish to receive holy communion remain in their places and the service continues as the people, following the Agnus Dei, come forward to receive the sacrament.

ON THE SUNDAY I attended, approximately one-fourth of the worshippers remained. This, the pastor told me later, is a little better than average. About five years ago the congregation began having communion every Sunday at an early service. This was regarded as a sort of convenience service.

"The sacrament is available, you just have to come early if you want it," the church seemed to be saying. But the pastor, after study and thought, came to the conclusion that this was a substitute for what ought to be the chief service. A little more than a year ago the present schedule was put into effect.

There have been some difficulties, the pastor says. But generally the people—the members and the summer visitors—have come to appreciate the opportunity for frequent reception of the sacrament. One senses this in Holy Trinity Church on a Sunday morning. There isn't the usual vacation resort atmosphere. In-

stead, there is a reverent gathering of the faithful as, in the midst of their summer rest and play, they gather in the church to feed upon the bread of heaven.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Timid

QUESTION: I have always been a social reject—the type of person people look at and talk around. Psychiatry may be in order but I don't consider it for various reasons, such as availability, cost, and doubt as to value. I do not want to become popular, only to have a few friends. People seem to look me over, and after two or three looks conclude that I am someone to keep away from. We are clean-living, devout, quiet people, but whatever we do we do alone.

This situation in itself is enough, but the duality of my life makes it more confusing. When I am not fighting God about my present miseries I seem to be pulled deeper into the spiritual problem. I read deeply in philosophy and religion—Augustine, and a number of other writers. I have come into a deeper faith than any church can give.

So the religious problem is as tormenting as the social one. There never has been any help from God in my troubles, and all he has to give is himself. This, I know, is the greatest gift and the pearl of great price. In one way I can understand the lack of help in this direction. What I am really asking is help in the

ways of the world, which are as divorced from spirituality as day from night. So what does he want of me, that I live my life in a vacuum?

I have tried to help myself by looking for employment in a nursing home or an institution for older folks, where I could be of some good to someone, but with the hours they require I would have to neglect home, children, and myself.

REPLY: God's help may be likened to a rope lowered into a deep well to rescue a stranded man. If he takes hold, maintains his grasp, and uses the strength God has already bestowed, he will be lifted out. The process is not automatic. We have capacities which we should use, and a part to play. Here are a few suggestions.

1) Exercise your "will to believe" and to trust in God, and let everything fall into its place. All of your reading and experiencing will then prove helpful. Read and ponder the Gospels and Paul's letters, and add a reading of William James' *Will to Believe*.

2) A person becomes a "social reject" only if he permits himself to drift in that direction. Even though you have felt rejected, that situation can be completely changed if you will make use of the powers God has given you—including will power—and ask his further assistance as you go along.

Determine to make yourself fit into social groups. Force yourself to speak to people. Keep up the conversation. Use interesting facts from reading and experience to make your conversation interesting to others.

Give other people opportunity to speak of their interests, and show an interest in what they want to talk about. Go up to people and start the conversation—don't wait for them, for

they too may be timid. Keep working on the project until you have won the battle and the whole thing seems easy and even then keep at it.

Many people have had the same trouble, but have overcome it. In the midst of all this, for the sake of your own self-respect and the attitudes of others, be neatly, though not expensively, dressed. Let your courteous kindness, and readiness to be helpful be in evidence. These are ways of using what God has given you—as you use them he will give you more.

3) You may be helped by a book called *Autoconditioning*, by Hormel Hart (\$4.95 plus postage). While the suggestions of this author deal largely with symptoms rather than with basic causes, they will not accomplish everything, but they will help if you apply them faithfully over a period of time.

I. Q.

QUESTION: What is an I. Q.? When first heard about it I thought it was "eerie." Of course, I found out differently. How important is it?

REPLY: The intelligence quotient is a measure of mental capacity, as indicated by a specific mental test. If a child is five years two months old (74 months) and is able to complete successfully all of the five-year items on the test, eight months of the six-year test, and four months of the seven-year test (72 months) his I. Q. is 116 (that is, 72 divided by 62). No test is a perfect indication of one's mental capacity, for other items enter, such as experience, the individual tester, the child's health, and his current mood. A combination of several tests tells the story more accurately. Mental status indicates ability to learn, reason, solve problems, and get along with people.

GUIDE TO BIBLE STUDY

THE LETTER TO THE HEBREWS

Read Hebrews 13:7-25

IN GIVING practical advice, the author of *Hebrews* recommends that his friends remember those "who spoke to you the word of God." We have no way of knowing who these Christian leaders were. The inference very possibly is to those Christians who brought the gospel to Rome and whose evangelistic work brought the church into being there.

The first readers of *Hebrews* (and possibly, the author himself) may have been among those Jews in Rome who were converted by this effort. Unfortunately our knowledge of the Christian beginnings in Rome is so meager that it cannot help us here.

However, whoever the leaders were does not greatly matter. What does matter is that, although now dead (we gather from verse 7), they are worthy of imitation. Both what they did and what reward they have received deserve contemplation.

IN ANY EVENT, the author admonishes his readers themselves not to vacillate. Times may change. People will come and go. But Jesus in whom they have their hope is forever the same, just as God is the same. They are to live, so to speak, under his shadow at all times.

The introduction of Jesus into the discussion of practical matters leads the writer at this point to consider some "diverse and strange teachings." Presumably these were gaining ground in the minds of his readers. Just what the teachings were, the writer does not spell out. He touches upon the subject only briefly. No

doubt the first readers knew exactly what he had in mind.

From what is said in verse 9 it might appear that the teachings stemmed from Jewish sources, being urged upon the readers by those of their number who desired to return to Judaism. It would seem as if dietary laws were the problem.

Some may have become convinced that such laws once more needed to be observed. Only those who kept them could have an assurance of belonging to God's people. If this is the case, then of course the writer's point is that God alone, not one's diet, determines a person's status in the family of God.

But dietary laws do not seem really to be the trouble here. It is true, they are ill-fitted to the new picture of a Christian's relationship with God in Christ. It hardly seems likely that the author would have spoken of dietary laws as "diverse and strange teachings." They had not been strange regulations to the Jews. Converted Jews (who become Christians) would not be apt to view them as strange because in the system of Judaism, even though it is not outmoded, the laws had meaning and significance. The author must have had something else in mind.

THE SUBJECT of the Lord's Supper is strangely absent from *Hebrews*. There is no direct mention of it anywhere. It is quite possible, however, that the writer is referring to it here without calling it by name. If so, then the "strange" teachings might include the notion (which some of his friends could have held) that when they partook of the sacramental food, they were in fact eating the body of Jesus.

Not completely able to get away from the idea that food must play some part somewhere in a man's status before God (it had been an important matter in Judaism), some had substituted this sacramental food of the body of Christ for the old dietary regulations. But this is both "strange" and out of gear.

The writer hammers at the notion with irresistible logic. As former Jews, his friends ought to know that the flesh of animals used in the ritual of the day of atonement was never allowed to be eaten. The flesh of animals used in other offerings and at other times could, of course, be consumed either by the priest or by those who gave the offerings. But the bodies of the bullock and the goat killed in the sin-offering of the day of atonement had to be taken "outside the camp" and burned.

Christ has offered himself upon the altar of heaven as a great sin-offering. Christians can no more eat of him than a Jew or Hebrew could eat of the flesh of an animal used on the day of atonement.

THAT JESUS' offering was a sin-offering is clear from the fact that his flesh was put to destruction on the cross, not within the camp (that is, inside Jerusalem), but outside the city's walls. Christians are consecrated and made the people of God, therefore, not by foods which they may or may not eat, but by the sacrificial shedding by Christ of his own blood.

There is thus no sense in trying to make even a "Christ food" necessary to fellowship with God. Jesus has moved fellowship with God beyond the limits of Judaism! Those, therefore, who would live with him in the age to come must themselves move beyond the limits of Judaism and, as a consequence, take whatever the world hands out to them.

The one adequate sacrifice Christians

can make to God is that of praise and acknowledging their allegiance to his name. This of course might cost them their lives, but there is no other sacrifice so important.

BEFORE THE "letter" is finished a few more things need to be said. The writer commands his readers to obey their leaders (referring perhaps to those of the own particular group): Leaders bear serious responsibility. They will some day have to account for their leadership.

With this the author then calls upon his readers to "pray for us." By "us" no doubt means not only himself but also those with him who share his point of view to which *Hebrews* gives expression. Not all words in the document have been gentle, but they have been thought out and written in a clear conscience.

Hebrews proper is brought to its conclusion with a benediction. The author expresses his prayer that God who has brought the Lord Jesus, the great shepherd, back from the dead, will equip his friends to do God's will.

VERSES 22-25 form a kind of postscript, and give *Hebrews* something of the character of a letter. The writer asks his friends to exercise patience and calm in reading what he has written, for it is short (but also to the point). He informs them that Timothy (is this Paul's companion?) has been set free and that he and the writer will soon come to Rome.

With a brief stroke he also sends greetings: first his own to all the leaders and Christians in Rome (including others than those to whom he has written), and then the greetings of some of his companions (who had originally come from Italy) to those they know back home. With this, with a final blessing, and with a second "Amen," *To Hebrews* is finished!

—ROBERT A. BARTELS

HANDBOOK FOR HYMNAL

The Story of Christian Hymnody. By E. E. Ryden. Augustana Press. 1959. \$5.95.

Dr. Ryden completed a handbook to the *Service Book and Hymnal* within a year of its publication of the hymnal. That this is a new edition of a book written thirty years ago makes this no less of an accomplishment. Taking his *Story of Our Hymns* as the basis of his new work, the author has rewritten much of the original book.

The whole history of hymnody is told in a thrilling way, built around the hymns of the ages and the lives of the men and women who wrote them. Some of the added chapters cover Gregory's influence in revolutionizing church music, great Latin hymns, hymns written by German laymen, and hymns of Finland and Iceland. Chapters on English hymnody were expanded. The section on American hymnody was greatly increased, giving information on the lives and hymns of such men and women as: Louis Benson, Henry Van Dyke, Katherine Lee Bates, Charles Winfred Douglas, John Henry Hopkins, Jr., Harry Emerson Fosdick, George Harkness, and our own Justus Falckner, Henry Eyster Jacobs, Laura Scherer Copenaver, Margaret Seebach, Paul Strodach, and Luther D. Reed.

The chapters on "Lutheran Hymnody Comes to America" and "A Unifying Lutheran Hymnal" give a compact survey of Lutheranism in America. The chapters on Scandinavian hymnody are of special usefulness to those of us to whom the Swedish, Norwegian, Danish, Finnish and Icelandic hymns in our new service book are strange. Scandinavian hymnody as well as American hymns had its writers of popular gospel songs and its great poets, and hymns of both types are included in the new hymnal.

The Story of Christian Hymnody is a gold mine for all who want to cherish and use the *Service Book and Hymnal* so it may become unifying force in American Lutheranism. Dr. Ernest Edwin Ryden is editor of *The*

Lutheran Companion, weekly journal of the Augustana Lutheran Church. He is well qualified for writing a handbook for the *Service Book and Hymnal* by over thirty years of serious study of hymnody as well as membership on hymnbook committees. He was on the committee which published the *Augustana Hymnal* in 1925. He was secretary of the Joint Commission on a Common Hymnal and contributed both original hymns and translations to the new hymnal. HELEN E. PFATTEICHER

Philadelphia

EARLY BONHOEFFER

Creation and Fall. By Dietrich Bonhoeffer. Macmillan. 96 pages. \$1.50.

Dietrich Bonhoeffer's literary legacy, which is part of the annals of Christian martyrdom, is gradually finding its way into English and quite rightly, since every Christian will cherish and profit from what is said by a man who was ready to give his life for the faith. It is perhaps right to say that this little work is not among the most important of Bonhoeffer's writings.

Written in 1933, this book does not achieve the sharp cutting edge that the author's thinking showed in the later years of the *Ethics* and *Prisoner for God*. Coming from this earlier period of development, this "theological interpretation of Genesis 1-3" has a strong philosophical cast, reflecting a concern with the philosophy of existence and epistemology.

This is not to say, however, that the careful reader will not find in it the profoundest kind of Christian witness. The exposition of these first chapters of Genesis is "theological" because Bonhoeffer's concern is to see them in the context of the whole sweep of the Bible story. He therefore begins with our faith that God has revealed himself as Creator in Jesus Christ and therefore the creation and fall can be rightly understood only as we see them from the point of view of the cross and resurrection.

This central affirmation informs and illuminates this deeply moving interpretation of the first three chapters of the Bible and, far from being naïve, primitive "myths" they come alive in these brief meditations on the text. Let anybody who thinks he knows these chapters already read this little book and he will find them as contemporary as the very breath he breathes to live.

The translation, by John C. Fletcher, revised by the editorial staff of the SCM Press, is excellent.

JOHN W. DOBERSTEIN

Philadelphia, Pa.

ROMAN CATHOLIC IDEOLOGY

Understanding Roman Catholicism. By Winthrop S. Hudson. Westminster. 192 pages. \$3.50.

This volume comes at an opportune time and will prove to be a mine of authentic information which can be used in the Protestant-Roman conversations and controversies which seem to become more frequent. The book "is designed to help Protestants understand the church to which many of their neighbors and friends belong by letting the Roman Church speak for itself in its official pronouncements."

The author says, "The distinctive feature of Roman Catholicism is not those rites and doctrines and pious practices which are most conspicuous and around which discussion of Roman Catholicism usually revolves." The "one essential principle of Roman Catholicism is control of the individual conscience by an authority or law placed without it and exercised over it by men assuming to act in the name of heaven."

The book is essentially a discussion or "the constitution of the church" issued at the Vatican Council in 1870. As such it is an excellent companion book to the Roman Catholic *Catholic Principles of Politics* by Ryan and Boland.

The author has brought to light a number of unequivocal passages concerning Rome's view of Christian democracy under such headings as "Government does not arise from the free consent of the governed" and "Sovereignty does not reside in the people";

and of its views of the laity in the church.

We must understand Roman Catholicism that of the 16th century as well as that of the 20th. But informed Protestants know that the ideology of Romanism is so radically different from their own that they do not equate "understanding" with "reconciliation."

Boonville, N. Y. ARNOLD F. KELLER

AND SO FORTH

Peace, Poise, Power. Meditations for Women Based on the Gospel of Luke. By Edythe Johnson. Augustana Press. 424 pages. \$3.50.

In the family women are entrusted with moulding young lives spiritually while husbands are providing for physical needs. Because of this situation Mrs. Johnson feels that mothers should use all possible means to cultivate a spiritual environment in which children can develop properly. She writes this book of meditations, based on the Gospel of Luke, so that women may become devoted to their Lord and Saviour as they learn to know him in quiet study.

A five-minute meditation for each day of the year includes Bible verses, devotion writing, and prayer. Dominant figure of the meditations, of course, is the Prince of Peace who brings peace, poise, and power to all who call upon him in their need. The reader will sense in this book the witness of the author who has given her life to Christian service.

M. M. R.

Religious Ideas for Arts and Crafts. By Russell and Ruth Barbour. Christian Education Press. 95 pages. \$2.50.

This 8½ x 11-inch spiral-bound portfolio of symbolic drawings is useful in dozens of ways. Drawings might be traced on duplicator stencils for church programs woven on cloth or embossed on metal craft work in vacation schools or summer camps. There are detailed suggestions of metal or leather tooling, modeling in clay and so forth. Besides traditional Christian symbols there are many which are newly invented. All are clearly drawn and readily useful for the numerous purposes which the authors suggest.

Women pastors or not?

NORWAY: Oslo. Aug. 15.—SOME European Lutheran countries have already approved ordination of women as pastors. Denmark, having the same type of state Lutheran church as Norway, has a few women pastors. In Sweden, there is a division within the state church. Although the approval was given, there is none as yet ordained.

In Norway the law permits women to be pastors. But tradition and strict interpretation of the Bible have kept the practice from being established.

This month a 57-year-old woman applied for a pastorate in a congregation near Oslo. Being mature and intelligent she passed her examinations last winter, but didn't have the one year of service or the training seminary required after finishing the theoretical studies.

Upon getting her application back from the Ministry of Church and Education she said, "I'll be back next year. This winter I'll take the required training course, and you'll have my application again."

If so, the Norwegian Church will meet one of its most difficult problems: women pastors or not? The practice in Norway is that when the Ministry of Church and Education has given permission for ordination, a bishop must be found who is willing to ordain the candidate. At least two bishops endorse the practice of ordaining women. So the 57-year-old woman may get a job next year.

But there will be lots of trouble, at least as much as in Sweden. If the 57-year-old woman comes back with her application, and if she is ordained to the ministry, there will be great divisions of opinion, it is predicted.

SIX OF THE NINE Norwegian bishops are to retire within the coming five years. The first is Bishop Wollert Krohn-Hansen who retires this year (bishop in the next northernmost diocese with capital in Bodoe). The election of the new bishop is going on now, and the many congregational councils in the diocese have just finished their voting. Their votes will be handed over to the eight bishops who will give their advice to the Ministry of Church and Education, which will make the final decision.

The strongest candidate is H. E. Wisløff, now minister in Oslo, who was a strong candidate at the election last year when Dr. Kaare Stoeyleen was appointed bishop in one of the southern dioceses.

Two more bishops are to be elected next year, two in 1961, and one in 1964.

Summer in Norway for DP youth

SPECIAL WORK among refugee youngsters in Middle Europe has been carried on by the Norwegian YMCA (one of the youth movements within the Lutheran Church) since 1945. Still there is a great need for this work largely done by Norwegian youngsters themselves. The two YMCA refugee agencies bring boys and girls from the DP camps in Germany and Austria on a three-months or more vacation in Norway. Two hundred Hungarian boys also found new homes in Norway after the revolution in Hungary.

Many thousands of boys and girls have spent their three months in Norway in the care of fosterparents, mostly during the summertime. There have also been special summer camps, sometimes winter camps, for the DP youngsters.

This summer some hundred refugee youth have been in Norway. One agency leader, Uils Seim, has established a beautiful seaside camp at Oslofjord.

—KNUT JORDHEIM



This is architect's conception of new Trinity Church to be built on edge of Grand Rapids, Mich.

Grand Rapids Church Moving to Strategic New Location

By CLYDE G. STEELE

DETROIT—A one hundred car motorcade heralded the groundbreaking ceremonies for the new edifice of Trinity Church, Grand Rapids. The procession moved from the downtown church to the 20-acre plot on the east edge of the city.

Decision to relocate came after several years of intensive study, including the help of the Rev. Walter Kloetzli, of the National Lutheran Council. Thinking in terms of an overall strategy for the city, the congregation was advised that it no longer had a mission to perform at its present location since there is a strong Augustana congregation just two blocks from Trinity.

According to the strategy, after the forthcoming merger the synod will have congregations in the downtown area, in the north, south and east sections of the city. A new church is contemplated for the west side.

The congregation exceeded by \$50,000 its capital fund campaign for one-quarter

million dollars. The present church has been sold to the Grand Rapids School of Bible and Music, but Trinity will have full use of the facilities until the new building is completed.

Features in the new Trinity Church include a free standing altar with a communion rail extending around it, and a skylight directly above the altar area. There will be a free standing open tower 110 feet high.

The congregation plans to spend one-half million dollars for the first units, with the fellowship hall and some classrooms to be added later. The new church has been designed by Harold E. Wagoner of Philadelphia. The pastors are Richard W. Albert and Bruce A. Fehl.

HOPE CHURCH, Dearborn, broke ground for its new 440-seat church on Sunday, Aug. 2. Assisting Pastor Daniel Rolik was his father, the Rev. Andrew Rolik, pastor of St. Mark's Church, Mansfield, Ohio; the



Little groundbreakers have little shovels to assist Pastors Andrew and Daniel Rolik

stor's son, Scott Timothy, and Mark Eastman, a member of the Sunday school. Two hundred miniature souvenir shovels were given to the Sunday school children.

The congregation was organized in 1947 and now numbers more than 600 confirmed and 1,000 baptized, having almost doubled during the four years of Pastor Rolik's tenure. In 1951 the first edifice was dedicated, but in recent years it has become necessary to rent public school rooms to house the growing Sunday school.

WARTBURG

Stewardship and Evangelism Taught at Area Seminars

By ARNOLD H. KAITSCHUK

CHICAGO—A series of five "One-Mission" seminars is being held throughout the Wartburg Synod from Aug. 30 to Oct. 4. Emphasizing the church's one mission—to give the Gospel, the meetings are designed to coordinate multiple area meetings usually scheduled during the year.

Group topics arranged by the synod's evangelism and stewardship committees include basic evangelism, basic stewardship,

children's stewardship, proportionate plan stewardship and rural stewardship. Congregational committee members, church councils and church school staff members are invited to attend in each area.

Leaders and instructors for the seminars are members of the synodical evangelism and stewardship committees, who received two weekends of intensive training under direction of the Rev. E. W. Belter, director of stewardship, evangelism and missions; Synod President R. R. Belter, and Evangelism Field Director Dana Johnson.

The schedule: Aug. 30, Southern Illinois area at Steeleville; Sept. 6, Southwest Wisconsin, Iowa and Northwest Illinois, at Belmont, Wis.; Sept. 13, mid-Illinois, at Springfield; Sept. 27, Chicago area at Forest Park, Ill.; and Oct. 4, Southeast Wisconsin at Unity Church, Milwaukee.

PRO DEO ET PATRIA award for church-centered service in scouting was presented to William Johonnott in Immanuel Church, Lake Geneva, Wis., by Pastor Earl Guequierre. The youth is a member of the troop sponsored by the men of the congregation.

Continued on page 49



Mother pins medal on William Johonnott as pastor and members of Scout troop look on

Change in Name:

Still WITTENBERG, Now a UNIVERSITY

FILLING A VOID that has lasted nearly 150 years, a new Wittenberg University came into existence on Sept. 1. On that day Wittenberg College in Springfield, Ohio, officially changed its name to Wittenberg University.

Founded in 1502, the Wittenberg University at which Martin Luther taught went out of existence as an individual entity when it merged with the German University of Halle in 1815. The name was revived with the founding of the Ohio college in 1845.

Commemorating its change of name, Wittenberg will hold a day-long observance Sept. 17 with "New Dimensions in Higher Education" as the theme.

WITTENBERG COLLEGE has functioned as a small university through much of its 114-year history. A theological seminary—Hamma Divinity School—has always been a part of its structure. Graduate studies were established in 1883.

In 1954 Wittenberg began a study of the existing structure in relation to its potential for service to its several constituencies—church, alumni and community. The result was a reorganization in 1957 into five units—College of Arts and Sciences, School of Professional Studies, Theological School, School of Community Education, and Graduate Studies Program.

There emerged also the conviction that the small university will have an increasingly significant role to play in American higher education.

The College of Arts and Sciences confers the bachelor of arts and bachelor of science degrees, while the School of Professional Studies confers the bachelor of music, bachelor of fine arts and the bachelor of science in the fields of business administration, edu-



Free-standing tower connects Weaver Chapel and Thomas Library, symbolizes relationship of culture and Christianity at Wittenberg

cation, home economics, medical technology, nursing and religious education.

WITTENBERG's aims in studying and reorganizing its structure were five: 1) to take direct action toward revitalizing the liberal arts; 2) to clarify the relationship of existing schools and of any additional schools which might be established; 3) to provide opportunity for wider, more intensive service to its supporting synods of the United Lutheran Church in America; 4) to recognize the importance of continuing education for adults; 5) to provide graduate work on the master's degree level.

Wittenberg has operated for two years under its new structure. The experience has strengthened its conviction that the small university, with its opportunity for strengthening the liberal arts while at the same time serving students with differing motives and needs in higher education, will have unique

possibilities to meet the demands of the years ahead.

The change of name from Wittenberg College to Wittenberg University on Sept. 1 recognized the structure under which the institution has operated since its founding and emphasizes the objectives specifically adopted two years ago.

Dr. Arthur S. Flemming, secretary of Health, Education and Welfare; Dr. Joseph Sittler of the Federated Theological Faculties, University of Chicago; Dr. F. Gerald Ensley, bishop of the Methodist Church for the Iowa area; A. A. Liveright, Chicago, director of the Center for the Study of Liberal Education for Adults; and Wittenberg President Clarence C. Stoughton will speak at morning, afternoon and evening programs on Sept. 17.

INSTALLATION of Dr. J. Igor Bella and Dr. David Ostergren as professor of exegetical theology and associate professor of the psychology of religion, respectively, at Gamma Divinity School, will be held in the afternoon following a dialogue between Dr. Sittler and Bishop Ensley on "New Dimensions Within Christian Purpose."

Groundbreaking for a new seminary building, and awarding of honorary degrees will be other highlights of the day.

Six men, including two United Lutheran

Wittenberg Movie Ready

To enable alumni, church constituents and friends throughout the country to see its new color movie with minimum delay, Wittenberg has purchased 20 copies of "The Big Decision" made on campus in May.

Bookings for the movie may be made through the office of Vice President W. Emerson Reck.

Expected to win wide acclaim, "The Big Decision" will be premiered in Wittenberg's Weaver Chapel at 7:30 P.M. Wednesday, Sept. 16.

churchmen, will receive the degrees. Honorary degrees of Doctor of Divinity will be conferred upon the Rev. Herbert W. Veler, of Columbus, president of the Ohio Synod; and the Rev. Jonas Villaverde, of Buenos Aires, president of the United Evangelical Lutheran Church in Argentina.

Others are James M. Cox, Jr., Springfield newspaper publisher, and Herbert T. McNally, Cleveland accountant, Doctor of Laws; Dr. Donald B. Lindsley, of Los Angeles, professor of psychology and physiology, Doctor of Science, and John L. Vlahos, of Westport, Conn., television writer and playwright, Doctor of Letters.



Monolith at campus entrance bears new name as church-related Ohio school opens for 1959-60

September 16, 1959

Synod Pastors and Laymen Confer on Human Relations

By PAUL J. RENZ

ATLANTA—Pastors and laymen representing more than half the congregations of the Georgia-Alabama Synod met Aug. 24-26 at Lutheridge, Arden, N. C., in a Conference on Social Responsibility and Human Relations. Leaders were the Rev. Rufus Cornelsen, director of social action in the Board of Social Missions, ULCA; Dr. William H. Lazareth, of the Philadelphia Seminary faculty, and Dr. M. Luther Stirewalt, Jr., formerly of the Lenoir Rhyne College faculty, recently called to Hamma Divinity School.

The conference sought to include many phases of human relations in the discussions, emphasizing the firm conviction that the church, with the evangelical presentation of the gospel, has the resources to meet present situations and conditions without frustration or disillusionment.

From time to time, the pastors and laymen came to grips with the problems of desegregation and integration. It was pointed out there is real danger that public schools may be closed in Georgia and Alabama because of race difficulties.

The conferees agreed there would be no easy solution, but were sure that answers would come through the guidance of the Holy Spirit. Dr. Lazareth put it this way:

"The Christian's answer to race relations is the miracle of faith active in love. Because God accepts us just as we are, we are empowered to accept others just as they are."

Pastor Cornelsen suggested many free conferences of this type at the congregational level, in the auxiliaries and in "cell" groups, where local problems may be considered prayerfully and where positive action may be taken.

No statements or recommendations issued from the conference, but all those present felt that as individuals and as members of



Leaders at Lutheridge: Cornelsen, Stirewalt and Counts

congregations they were "constrained to act by the love of Christ.

A panel on "What Should the Church Do in the Community, and What Should I Do as an Individual?" was composed of three prominent laymen, E. P. Eyler of Savannah, Carl Albrecht of Columbus, and J. H. Oetge of Atlanta.

One layman summarized the conference: "I need the help of brushing elbows with fellow Christians in worship and conferences, and similar mountain-top experiences. However, as a Christian I realize that I also must go back to the valley of sin and there bear witness to my Lord in daily life."

Situations like these came up during the discussions of social responsibility:

An insurance executive whose ad for secular help was answered by a Negro realized he would probably lose the rest of his staff if he hired the applicant, who was qualified. "I was weak," he admitted.

A councilman in a mission congregation worshipping in a public school building debated whether the Negro janitor should be

ited to join the services, at the risk of losing other members.

A pastor's wife worried about the possible closing of the public schools. Should their son be sent north for the last two years of high school? Should the pastor seek another call where the issue would not be present? Should the church turn over its building for a private school?

The leader of a women's group reported the members refused to study the topic: "Christianity, Race and the Nation." A teacher refused to use the lesson on love for all races in a vacation church school series.

Synodical leaders who arranged the conference included Pastor J. L. Griffin, chairman of the social missions committee; Pastor Rufus Cuthbertson, chairman of the evangelism division; Pastor R. Paul Counts, chairman of the social action division; and Dr. Raymond D. Wood, synod president.

Mission Starts First Unit

GROUND WAS BROKEN Aug. 30 for the 10,000 first unit of Faith Church, Warner Robins, Ga., the Rev. Robert Carswell, pastor. This was the first of ten mission congregations in the synod expected to break ground for new units this year and hoping complete building by next Easter.

With nearly half of the synod's congregations on mission status, the importance of first unit buildings is paramount, President Wood pointed out. He and Mr. Compton Usina, executive secretary of the synod missions committee, participated in the groundbreaking service.

DR. WOOD will speak Sept. 27 at the organization of Advent Church, Doraville, Ga. The Rev. Eugene L. Epting, Jr., is the developer of this mission in the northern suburbs of Atlanta.

Evangelism Mission in Augusta

AUGUSTA AREA churches will unite in a Lutheran Evangelism Mission Sept. 27 through Oct. 4. The opening rally will be held at Resurrection Church, and there will be services each evening through Thursday.

PRESIDENT C. A. KAUFMANN of Newberry College, Newberry, S. C., accepted an oil painting presented by the Georgia-Alabama Luther League during its convention on the college campus. Entitled "Grace," it is a copy of the Enderstron painting, copied by permission by Mrs. Doris Jones Eargle. The painting was purchased with league convention offering funds. The league also purchased a pulpit Bible for the chapel.

Margaret Marth, of Atlanta, was elected president of the synodical Luther League.

MISSISSIPPI

Robbie Livingston Heads Mississippi Luther League

By WADE H. KOONS

JACKSON—The 31st annual convention of the Luther League of Mississippi was held at Betheden Church, Louisville. Miss Judy Ford, retiring president of the Luther League of America, attended the two-day sessions early in July.

One new league was received into membership, that of Shady Grove Church, in the Starkville parish.

Robbie Livingston was elected president, succeeding Sandra Seefeld who was elected vice president. Patricia LaRoux is corresponding secretary, Judy Seefeld is treasurer, and W. K. Hutto is recording secretary.

JOINT SERVICES were started this summer for the Redeemer and Shady Grove churches of the Starkville parish, on alternate Sundays at each church. The schedule is expected to continue in the fall months. The Rev. Henry E. Moyer is pastor.

MISS FRANCES DYSINGER, promotion secretary of the United Lutheran Church Women, visited ULCW units of all Mississippi congregations late in August.

TRINITY CHURCH, Jackson, had its largest vacation church school ever during August. Kindergarten, primary and junior age children overflowed all facilities.

Pastor Wade H. Koons attended the summer school for pastors at St. Olaf College, Northfield, Minn., in July.



Graceful Lihue Church looked like this before 101-miles-per-hour winds tore down the tower

Hawaii's Oldest Lutheran Church Wrecked by Hurricane

FOR THE FIRST TIME in 75 years, the bell of the old Lihue Lutheran Church was silent on Sunday, Aug. 9. It lay buried under the debris of the tower and steeple, ripped off by the fury of Hurricane Dot that swept Kauai three days earlier.

It was the third major disaster in two years for Kauai, most northerly island of the Hawaiian chain, about 100 miles from Honolulu. In 1957 there had been a tidal wave and Hurricane Nina. The 1959 storm toppled giant banyan trees, destroyed homes, knocked out electric power and cut off the water supply.

Besides losing its tower and steeple, Lihue Church suffered further damage when two trees crashed atop the parish house. This is the mother church of Lutheranism in Hawaii, and the four sister churches in the islands were quick to offer aid through special offerings. The first relief gift of \$20 was made by a group of tourists from Iowa and Nebraska.

The Rev. E. Gene Vosseler, president of the Hawaiian Conference, and Pastor Thomas Allport from Pearl Harbor went to the scene with the new pastor, Robert S.

Beharry, and members of church council inspect the disaster areas. First consider



Pastor Vosseler, Pastor Beharry and Church Treasurer Weng with first \$20 relief check

n was for the homes of church members, any severely damaged.

One parishioner was especially hard hit. The house roof was gone, garage and hot water use were destroyed, crops ruined. But the father and two sons were hard at work, clearing wreckage and rebuilding. They are thankful they weren't as bad off as some neighbors who had lost everything. Lihue Church will be rebuilt, of course. The pealing bell of invitation will soon be heard again; its spire and cross will soar as old above Hoomana Hill, a witness to the eternal truth of God's presence.

WESTERN CANADA

Modern Building Planned by Alberta Congregation

By E. G. GOOS

EDMONTON, ALTA.—The old gives way to the new. In 1906 when St. Matthew's Church, Spruce Grove, Alberta, was dedicated, it was one of the stateliest Lutheran churches in Alberta. Equipped with hanging kerosene lamps, furnished with solid oak pews, pulpit and altar, and with central heating in the basement, it served to inspire other congregations to build more churchly edifices. Now the congregation has sold the church and site of nearly 40 acres to build a modern church in the town of Spruce Grove. The new church is expected to cost in excess of \$10,000. The old site and church will pay for half of the new building.

Church Under Construction

ONE OTHER CHURCH is in process of construction and a third scheduled to be started before the middle of September.

Prince of Peace mission, Edmonton, after worshipping in a house chapel for more than three years, is relocating to a site close to a shopping center, where the mission expects to have its first unit completed for dedication on the first Sunday in Advent.

All Saints' congregation, Edmonton, organized in 1958, expects to begin building



Prairie landmark: Old St. Matthew's Church was a stately model for Lutheran builders

its first unit by the middle of September.

Prince of Peace is in the midst of a "New Life Mission" under the direction of the Evangelism Department of the Board of Social Missions. Sister Frieda Gatzke is beginning a six-month service in the congregation, specializing in evangelism promotion.

Vacation Schools Well Attended

FAITH CHURCH, Edmonton, concluded a two-week vacation church school with the third week of August. Trinity Church, Edmonton, conducted one vacation church school in English followed by a two-week school in German.

THE REV. R. G. SEDO has moved to Saskatoon, Saskatchewan, to take over the duties of the synod president's office beginning Sept. 1. The Rev. Arnold Wilke resigned before the conclusion of his term of office to accept a call to Redeemer Church, Vancouver, B. C. The president's office is at Luther Seminary, 8th Street East, Saskatoon.

THE REV. O. E. GOOS, formerly of Langenburg, Sask., has assumed his ministry at

Continued on page 49



There's study in the shade as well as fun in the sun for girls at Pennsylvania's Camp Hagan

PENNSYLVANIA

Ministerium's Three Camps Complete Another Big Season



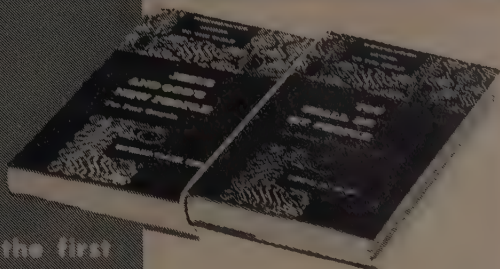
Recreation is coupled with fellowship in schooling of leaders at Camp Ministerium

ANY WAY YOU look at it, church camping was a big operation this year in the Pennsylvania Ministerium. In eight weeks from late June to late August, some 2,300 youngsters and adults refreshed their bodies and spirits at the three Eastern Pennsylvania camps, Camp Miller for boys, Camp Hagan for girls, and Camp Ministerium for synodical group meetings and leadership training courses.

With the young people's camps filled to capacity, it was up to the managers to see that the campers also were filled. Their capacity was enormous. Young appetites sharpened by country air consumed well over \$40,000 worth of food—truckloads of it every day.

FEEs FROM campers make the three camps self-supporting. This year the total operation cleared about \$20,000 above expenditure to be applied to the remaining mortgages of Camp Ministerium, youngest of the three. The debt was \$125,000 when it was opened in 1947, but has been reduced to \$50,000. Camp Miller and Camp Hagan are debt free.

Turn to page 42



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PENNSYLVANIA: CAMPS . . .

This was the 37th year of the Ministerium's camping program. Back in 1922 Camp Miller was established at Shawnee-on-the-Delaware. Camp Hagan came 15 years later to extend the program to girls. In both there is a diversified curriculum of sports, nature study and Bible instruction, with emphasis on Christian fellowship expressed in communal living.

CAMP MINISTERIUM, also on the Delaware close to Miller, is used for retreats of pastors and laymen, for stewardship and other workshops, for training of leaders, for a church music institute, and for junior and intermediate camping periods.

There were 197 registered this year in the senior leadership school, and some 300 juniors and intermediates came to the group camps. Adults attending the various conferences and workshops brought total attendance for the summer to more than 1,000 persons.

Besides, Camp Ministerium was used for

a children's camp operated by the Social Mission Society of Philadelphia, which has lost its previous camp facility.

Of 676 boys at Camp Miller this summer 439 were Lutherans; Camp Hagan had 349 Lutheran girls in a total of 595 campers. The combined proportion of Lutherans was 62 per cent. Miller averaged 231 camper a week, Hagan 206.

Among the non-Lutheran campers Presbyterians and Episcopalians were the most numerous, but many Protestant denominations were represented, and there were a few Roman Catholics and Jewish children.

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Thiel College Institutes To Relate Faith and Work

PITTSBURGH—Early this year Dr. Fredric B. Irvin, president of Thiel College, spent some time in Germany observing the work of the evangelical academies. He was "tremendously impressed" with what these institutions are doing outside the churches to relate the Christian faith to man's everyday work.

On his return to the campus at Greenville, Pa., Dr. Irvin called in church and secular leaders for conferences. After months of discussion they completed plans for a series of half a dozen institutes, patterned somewhat on the German academies, to be held at the college in the coming year.

The first of these, a program of study and discussion on "Theology for Laymen," will be held at Thiel during the Thanksgiving vacation, Dr. Irvin said. Both men and women will be invited. The "Christian Social Responsibility" studies of the Board of Social Missions, ULCA, will be used.

During the summer of 1960, Dr. Irvin announced, three institutes will be held for supervisory, production and office personnel of various large industries of the Shenango valley in which Thiel is centered.

Another institute will be held for professional personnel in communications media, such as newspapers, radio and television. Still another, to be held in co-operation with the Pittsburgh Synod, will bring together members of the Lutheran church engaged in industrial production.

Dr. Irvin said he believes that a church college like Thiel must do all it can to help the church realize its mission in the complex structures of modern society. The institutes, he said, take the approach of "bringing together men and women from specific vocations so that they can hear God's voice supporting them and guiding them in the perplexities and problems of their daily work."

Dr. Irvin reported also establishing relations with the Universities of Heidelberg, Mainz and the Saar, for exchange of pro-



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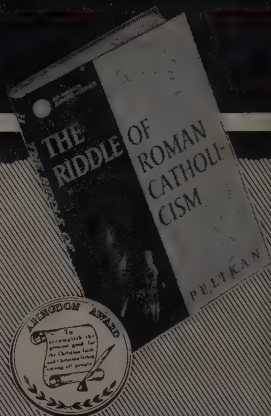
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JAROSLAV PELIKAN, an outstanding scholar, author, and lecturer, is professor of historical theology, the Federated Theological Faculty, the University of Chicago. A young Lutheran minister, Dr. Pelikan also serves on the editorial staff of *The Journal of Religion*.

Particularly well known for his co-editorship of the widely-acclaimed *Luther's Works*, he is also co-author of the script for the movie "Martin Luther," and is Departmental Editor for Religion of *Encyclopaedia Britannica*.

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THIEL COLLEGE . . .

fessors and students. He visited other church institutions in Germany under the auspices of the Department of World Service of the Lutheran World Federation.

The last part of his trip took him to the Middle East in behalf of Thiel College, which already has a professor of Middle East studies. He visited American universities in Cairo, Beirut, Istanbul and Athens, then the University of Damascus in Syria and the Hebrew University in Jerusalem, Israel.

Heinecken and Haas Speak On Christian Responsibility

By ERNEST J. HOH

LANCASTER — Dr. Harold Haas, executive secretary of the Board of Social Missions, and Dr. Martin J. Heinecken, of Philadelphia Seminary, were the speakers at the pastors' seminar on Christian Social Responsibility held for Lancaster and East Pennsylvania Conferences Sept. 9-11 at Susquehanna University.

The Rural Life Conference of the Central Pennsylvania Synod was scheduled Sept. 11-12 at the same place.

LANCASTER COUNTY Council of Churches is sponsoring a conference on Christian education, with the theme "The Church and Early Marriage," on Sept. 28.

PASTOR DAVID J. HOH, missionary to Japan for four and a half years, returned home on furlough in August. He will study Japanese language and culture at Columbia University before returning to his post as dean of the Kumamoto Boys' School.

Event Celebrated Twice

Pastor and Mrs. Herbert Hohman, of Redeemer Church, Lancaster, wanted to share their 25th wedding anniversary celebration with the congregation. They invited everybody to an "open house."

The congregation had planned a surprise for the Hohmans on the same occasion. The result was two celebrations. The congregation kept mum during the Hohmans'

reception, then turned about and were hosts to the pastor and his family at a social on the following afternoon.

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Official Convention Notice

The biennial convention of the United Lutheran Church Men, official men's auxiliary of the United Lutheran Church in America, will be held at Holy Trinity Church, South Bend, Indiana, Oct. 12-14.

**Institute on Rural Church
Scheduled at Muhlenberg**

ALLENTOWN—"The Future of the Rural Church" is the theme of a rural church institute to be held Sept. 19 in the chapel of Muhlenberg College. It is sponsored by the Board of Home Missions, Ministerium of Pennsylvania.

Panel discussions will be held on the multiple congregation parish and the union church problems. Leaders will be the Rev. Arthur W. Kleintop, of Mahoning Valley; the Rev. Merwyn L. Shelly, of Tohickon; the Rev. H. Oscar Schlessman, of Sassamansville; Dr. Martin L. Tozer, missionary superintendent of the Central Pennsylvania Synod; the Rev. Henry Johnson, of Tohickon; Dr. Beryl B. Maurer, research director, Central Pennsylvania Synod; and Dr. Karl S. Henry, director of survey and research, Board of American Missions.

Dr. Roy L. Winters, home missions superintendent of the Pennsylvania Ministerium will introduce the program. Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, will give the closing address.

MARYLAND

**Family Life Conferences
Planned Throughout Synod**

By WILSON P. ARD

HAGERSTOWN — Family Life Conferences will be conducted in seven areas of the synod Oct. 11-18. Aims will be 1) to help parents in their task of Christian teaching within the family; 2) to help parents and church school leaders accept responsibilities in those areas of Christian education which

are shared by the family and congregation. Consideration will be given to today's changing family and its potential for Christian education, defining a Christian family in terms of Christian relationships, the establishment of family religious foundations, and teaching by indirection on the part of the family.

This pioneer program is sponsored by the synodical committee on parish education. Resident director will be the Rev. Lawrence M. Reese, a secretary of the Board of Parish Education, ULCA.

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Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call Victor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

MD.: HAGERSTOWN . . .

George E. Whetstone, will rededicate parish school building Sept. 20. Dr. Robert W. Koons, formerly assistant at St. John's Church and now pastor of Zion Church, Sunbury, Pa., will be the guest preacher.

At a Monday evening congregational fellowship meeting the address will be given by Dr. L. Boyd Hamm, former pastor, now at Wittenberg Church, Leesville, S. C.

The reconstruction program involved the complete alteration of the Akron-type building with provisions for a graded church school. The basement includes a social hall, kitchen, recreation rooms and facilities for Boy and Girl Scouts. Also in the building are a youth hall with stage, classrooms for young people, nursery, kindergarten and an adult department with seating for 500.

Offices are provided for director of Christian education, superintendent and secretary. A parking lot with space for 58 cars has also been added at a cost of \$12,000.

The installation of an elevator is under way. Further improvements will include choir rooms, sacristy and church parlor.

Treasurer Reports Receipts

SYNOD TREASURER Virgil W. Doub reports receipts of \$313,647 on apportionment or 49.25 per cent of the minimum goal; Lutheran World Action, \$47,807, or 58 per cent.

Total receipts for the camp site fund are \$116,684. The amount of \$200,000 was set as the initial financial requirement for establishing the new synod camp.

TOTAL ENROLLMENT at the summer school for church workers held at Hood College, Frederick, in July was 230. This included 27 faculty and administrative staff members.

ST. PAUL'S CHURCH, Frostburg, Pastor William J. Yingling, has completed a \$4,000 program of renovation and repairs.

PASTOR RICHARD F. BATMAN, assistant First English Church, Richmond, Va., has accepted a call to the Boonsboro parish.

ANNUAL RETREAT of the synod's United Lutheran Church Men was held at Cam Nawakwa, Arendtsville, Pa., Sept. 12-13.

WARTBURG . . .

Continued from page 33

Caravaners at Lena Church

LUTHER LEAGUE CARAVANERS visited Immanuel Church, Lena, Ill., the weekend of Aug. 7-9. The youth of the congregation welcomed Robert Carlesen, of Havertown, Pa.; Janice Stoltz, of Buena Park, Calif.; Marilyn Young, of Kansas City, Mo.; and Elaine Reinhardt, of Hickory, N. C.

Immanuel congregation has approved building an addition to the parish house to provide more room for the Sunday school. Plans call for joining the church and parish house into a continuous unit.

PASTORS AND evangelism chairmen of Southern Illinois churches met at Peace Church, Steeleville, to plan for the Spiritual Life Mission to be held in the eight churches Nov. 1-4. Co-chairmen are Pastors Paul Kappes and Edward Hammer. A joint rally is planned in Peace Church on Sunday evening, Nov. 1.

WARTBURG SYNOD sent 141 campers from 22 congregations to Pine Lake Camp the week of Aug. 2-8. Staff members included the Rev. D. P. Dovemuehle, dean; the Rev. Earl Meissner, chaplain; the Rev. E. W. Belter, director of evening programs; Pastors Kenwood Engel, E. H. Hammer and E. A. Slottag, instructors.

WESTERN CANADA . . .

Continued from page 39

Peace Church, Leduc, Alberta. The Rev. Joachim Wedig von Schmeling, Lipton, Sask., has taken charge of the ministry at Langenburg.

WESTERN CANADA Luther League will hold its annual convention at Trinity Church, Edmonton, over the Thanksgiving Day weekend, Oct. 10-12.

EDMONTON LUTHERAN COUNCIL is sponsoring a dramatic presentation of the Reformation instead of the usual Reformation Rally. The production will feature a massed choir from Lutheran churches of the area. The Lutheran Church—Missouri Synod congregations are co-operating.

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in conclusion

I HAVEN'T been taking a public-opinion poll on what Americans think about the Khrushchev visit. My information consists merely of statements of a great variety of people which I've seen reported in newspapers. It seems that a lot of us expect Mr. Khrushchev to be deeply impressed by discovering how happy and prosperous we are in the United States.

For purposes of propaganda I suppose it's all right to try to tell others about our happiness and prosperity. But within our own family we shouldn't be taken in by this sort of talk.

If you look through the four-color ads in any of our big magazines, you find a dazzling assortment of smiling people. One woman breaks out in a broad grin because she bought the right kind of refrigerator, and another because she switched to a new kind of soap.

Unfortunately, when you see a lot of real people, for instance those who are on their way to work in the subway in the morning, you don't find those advertising-agency faces which are always wreathed in smiles.

WHY SHOULD a grumpy editor call attention to unpleasant things? One big reason is that this is what people did in the Bible. There were lots of men in ancient Israel who kept telling the people that everything was going well, and that they could be sure of victory over their enemies. But those Bible writers whose books we still read were the men who pointed out the weak spots in the nation's life, and who pleaded for repentance.

If we gave Jeremiah a few weeks to size up American life, he might give us a bad time when he made his report. Most

of your energy, I suspect he would say seems to be centered on securing possessions and pleasures. The Russians may call themselves materialists, but from what I see around here (Jeremiah might say) you people really live for material things.

As for prosperity, we really have it more than any other people in the world have ever had. Also we are extremely reluctant to share it with several billion people in other lands who live in poverty. A U.S. congressman wouldn't win many votes in the next election by urging that we increase our income tax to support a vast foreign aid program.

Maybe it's indelicate to point out that there are many more people in jail in the U.S. than in the USSR. Most people who read THE LUTHERAN aren't in jail, so perhaps we don't feel responsible for the zooming crime figures. But to a large extent the crimes reflect the frustrations, inequalities, the passion for pleasures and possessions which are the undercurrent of the American way of life.

LET'S NOT TELL Mr. Khrushchev about these things. It's not even necessary to tell him, because this sort of news about America is published regularly in papers in Russia. But in our own quiet moments it pays us to be candid with ourselves.

There are some people who are happy and sing all day, and say their prayers and go to bed at night with a clear conscience. They don't worry about whether the gadgets in their kitchens are as up-to-date as those next door.

They are the people who might explain to Mr. K., if they got the chance, that man's life can't really be measured according to the abundance of the things he owns. But that doesn't seem to be what most people seem to think we should be explaining to our visitor from Russia.

—ELSON RUFF

It has become a tradition with members of LUTHERAN BROTHERHOOD

Every year at this time, many members of the Lutheran Brotherhood Society participate in the annual membership campaign. They send to the Society, names of friends, relatives and acquaintances they believe need the security and protection of Lutheran Brotherhood Life Insurance.

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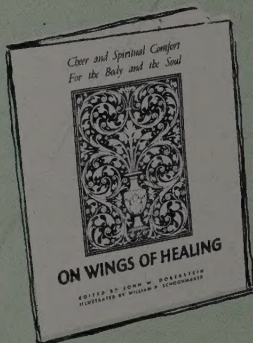
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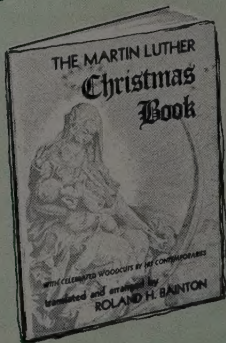
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